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Ishwar Puri Ji LIVE — Meditation Workshop Day 2

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<https://www.youtube.com/watch?v=3CCBajwRyD4>

Welcome, friends to the second day of our virtual meditation session. I spoke to you yesterday about the importance of putting your attention behind the eyes in the darkness that is created by closing the eyes. I specially mentioned that do not try to find a place in the head. You are supposed to forget the head and the body when you put your attention behind the eyes. So therefore, constantly thinking of where you are behind the eyes will keep your attention in the body all the time. We are trying to become unaware of the body and not think of the body while we are doing meditation. The starting point is the most important point, because if we miss that point the rest of the exercise becomes futile and useless.

Moreover, I wanted to emphasize that meditation is not a mechanical exercise by itself. The rest of our lifestyle also affects meditation. Supposing you had a fight with somebody, very angry, and try to meditation, there is no way that you'll be able to put your concentration at the third eye center. Supposing you are very hungry, or you've over-eaten and you are too full, you will not be able to put your attention at third eye center. Supposing you are solving a problem, worldly problem, which is occupying your mind, you'll not be able to have effective meditation. So, meditation is not a mechanical exercise that can be done in any...in any state of being. It requires the rest of our lifestyle to be consistent with what we are trying to do.

That is why you have to be calm otherwise. But how do we become calm? The answer is by meditation. Therefore, a lot of meditation we do is just to prepare for real meditation. We meditate to become calm, meditate not to think of hunger or too much food in us, not to think of the problems we have, not to think of what happened in the office or the shop or our business, but to concentrate on being our self, where we are. Lot of meditation therefore goes into preparing yourself for real meditation.

But for real meditation you have to be present at the place where meditation should take place, which is third eye center. Why do we call it third eye center? People have called it the center of consciousness, people have called it center of wakeful consciousness, people have called it the *nukta*, the dot, the point. Many words have been used to describe where we have to start meditation.

Why do we call it third eye? The third eye is called because the two eyes do not see the same thing. The two eyes are separated by a short distance, as you can see. And if you look at the pictures the two eyes make, of any scene, they are different. The two eyes do not see the same thing. The two images that the two eyes are looking at are merged behind, behind the center of the head, and there we see one image.

This merging of images can take place outside or inside. In 3D-movies nowadays, they put extra glasses on your eyes, polaroid glasses or glasses of different colors so that two separate scenes on the screen merge and looks like it's a 3-dimensional world. The concept of distance is created by these means. All space that we see in front of us, it becomes three-dimension because of the nature of the two eyes, and what we see is not in the eyes but in the third eye center.

Therefore, the location of the third eye is very important, even when we are looking at the physical world outside. Why is that important? Because we want to see at the point where we are. And that's the reason why the third eye center behind these two eyes is considered the seat of our wakeful consciousness.

I explained yesterday that when we go to sleep, this notional point where we are shifts, because we are no longer using these eyes to see the dream sequence. Therefore, the dream sequence is created by another set of eyes, which are dream eyes, and they are operating in the physical body at the level of the throat. When we are seeing nothing for a time in the sleep, they descend further toward the heart center. Many dreams that are very traumatic and very emotional are coming when we are just moving from the heart center up to throat center. There's lot of study that's going on how these dreams are created, where do they pick up all these images. And the interesting thing is a huge data, huge data in our own mind from where all this can be picked up.

Now the data sometimes think, people think may be in the brain. It's not in the brain, it's in the mind. What's the difference between the mind and the brain? The brain is a piece of this body. The mind, the thinking mind, is part of consciousness. If you're not conscious, the brain has no value. If you're conscious, the brain becomes active. Therefore, the mind is a function that takes place in the brain, but you have to be conscious to have the function of the brain. That is why what we call the mind is the functioning part of the brain, and lot of studies are going on today to show that the mind keeps on functioning even when the brain is removed.

And that is...even neurosurgeons are experimenting on that. I have seen some studies that are going on showing how the mind is not the same thing as the brain. The thinking mind appears to be preexisting before we are born. Whether it is carried by the genetic process, whether it's carried otherwise, by means we do not know yet, the mind appears to have a longer history than the brain or the body. And that is why all these dream sequences that we can pick up, and all the other scenes we pick up in the meditation also are all stored in the mind for thousands of years, maybe millions of years. That is why the mind is not a new entity, it's a very old entity. There's a much longer life than the brain or the body has.

So, these informations that the mind holds cannot be held by the brain, and therefore the mind holds a lot more data than the brain can, and we are able to pick up in meditation lot of information about our past lives, about our functioning in a different way, in different bodies even in the past. All this is possible because the mind carries information that the body and the brain cannot carry.

So, we are now talking of a third eye center which is a notional point where we feel we are sitting in the wakeful state. The importance of this is if you want to go to a lower state of...of experience, like a dream, then you can forget about where the third eye center is. At night people sleep without ever knowing where the third eye center is. But if you want to maintain your level of awareness, your level of consciousness at a higher level than where you are currently in the wakeful state, then it is important to start your meditation in the wakeful state.

In the wakeful state we want to be where the third eye center is, where we are. We don't have to find the third eye center. I get lot of emails from people: "Oh, we want to locate where the third eye center is. We have big problem. We chase around where it is. Is it inside, outside? We can't find it." Naturally you can't find it—you are there! When one is somewhere he can't find any other place, you are already there. In the wakeful state we are all in the third eye center. There is no other place to be in. If we were not at the third eye center, we could neither see with the eyes, nor hear with the ears, nor do anything else.

That is why the third eye center is a natural location of a wakeful state, and meditation begins in the wakeful state. You cannot meditate if you are sleeping. You cannot meditate if you are even drowsy, because you have moved your attention from the third eye center. You should be fully awake. Some people try to meditate early morning when they are half asleep, and meditation doesn't work, they fall off to sleep very quickly, because they have not even woken up enough to be at the third eye center.

I have recommended to a lot of people, and it has been practiced by even big saints, to take a cold shower if necessary, be completely awake, take a walk if necessary, get up and take a walk, and be ready to be completely awake before you start meditation. It's a very important thing.

So, you use the meditation as a calming influence to prepare you for meditation, then you explore what can you see with your imagination, with your eyes closed, in the space that you're creating by closing the eyes. Once you see the space, the big space in front of you, around you, behind you, then you begin to do activities over there. You function as if that is where you are. The more activities you have there, the more you will be able to succeed in collecting your attention there.

There's one little problem, not a small problem, but almost everybody has it. The problem is, when we are trying to figure out things on there, we are thinking of what is happening outside, and we are trying to bring those outside things into our space inside. So, the attention is still going out, because we are trying to think inwards, in images, about things that are outside.

That is why to overcome that problem we have been recommended that use some simple words for repetition so that the mind repeats those words and is busy repeating the words, cannot think too much about outside things. This repetition of word, this chanting of mantra, has been recommended right from the beginning as an essential part of meditation. We call it *simran*, which means to simmer, that means to continuously meditate on the word, repeat the words, so that the mind gets occupied in the words.

But the words should not be repeated mechanically and the mind allowed to still roam around and think of other things, which the mind is capable of doing. Because the tongue can keep on speaking, and we make a practice of going on singing some song, mind is thinking of how the song is being sung, who sang it, who is the singer outside—and again goes outside.

Therefore, when we are repeating words, the intention is that we put all our attention on the words, not merely repeat them. As I have often said, Kabir said, a great saint, Kabir said: "*Maala to kar mein phire, jeebh phire mukh mahin, manua to chahun dish phire, yeh to simran nahin.*" He says: "If the beads are in your hand and you're moving your hands, praying, counting how many beads have gone through, and the tongue is moving and saying certain words that you have memorized, and the mind is running around all over the world, do not consider that as simran at all."

So that's a very important point he is making. Simran is only effective, repetition of words are only effective if we are putting attention on those words. How do we put attention on words? The same way we put attention on somebody else speaking to us. Somebody speaking in words, how do we put attention? By listening carefully. When we listen carefully to somebody, we are putting our attention on the words somebody is speaking. When you speak the words in simran in your own mind, listen to the words you are speaking. Therefore, do not merely speak. Listen to what you are speaking.

You will notice, as we go on with this practice of meditation, that listening is far more important in meditation than speaking. I have often said: "The mind speaks. The soul listens." Our self, the conscious self, listens. It's a very good listening capacity our true self has, which even the mind, the body, the sense perceptions don't have. We have a greater listening capacity. These ears don't have that capacity which we have to listen inside. So that is why the practice of listening to what you are repeating is very important. Otherwise, the value of simran goes down.

So, the next step after being in the third eye center, being in the darkness behind the eyes, acting different things there, then start speaking, not with the tongue, not with the physical tongue because that will take you out. The inner tongue, the mind's tongue, the tongue of the mind that is speaking, that tongue of the thoughts. How do we think? When we think in words, we are thinking with the mind, not with the tongue, not with the body at all. So, just as we think with the mind, we should also repeat with the mind, without using the tongue, and listen to what we are repeating. The both things can take place together. Repeating and listening attentively, both are possible, and that is the correct way of doing simran or repetition of words.

Now, what words should we repeat? Any words that do not draw our attention outside. If we repeat words that are connected with our experience outside, then we are thinking of something outside. The mind will run there immediately with those words.

When I came to this country, I loved pizza. I have often told the story. I said: "How about trying a simran called pizza, pizza, Shakey's pizza." The more I repeated, the more my mind went out. So, you cannot choose words that are taking you outside as a good simran at all. They're not good, not useful for repetition. Therefore, the words that you repeat should have no connection with something outside. Or, if they have any connection, they should have a connection with something inside. For example, we are...we are seeing certain things inside which we are not seeing outside and we make those names for the inner experiences. That would be a good simran.

Now, many people pick up these simrans from statements made in scriptures. Many people talk of the praise of the guru. That's because the guru they are talking is inside. If you think guru is outside, then it doesn't work. If you think guru is a creator, guru is himself everything, then it works.

That is why one of the repetitions people do is: *“Guru Brahma, Guru Vishnu, Guru Devo Maheshwara. Guru Shaksat Parbrahma, Is Guru maen namaskar.”* We are saluting a guru who is Brahma, Vishnu, Shiva and Shaksat Parbrahm. That guru we are worshipping. Those are...all these words combine to put something. There is no Brahma outside. There is no Vishnu outside. There is no Parbrahm outside. Therefore, we have now included words that are all relating to something that we believe inside.

These are the kind of words that are often being made up by the masters, by the gurus. In the scripture they have tried to recommend that kind of simran which relates to the experiences inside. So that is why it's important what words you use.

Now, in my Great Master's time, he would give five words to repeat. Most of the people know that. The five words, they represent different things. They represent the things that we are expecting to see inside in meditation. They are drawing us stage by stage, from one stage of wakefulness to another higher stage of wakefulness. Therefore, they are all connected with what is inside, and they do not have much relevance in anything outside. Therefore, those are very well-chosen words, and they have a good effect when you repeat them—your mind goes inside and not outside. That is why simran is so important to hold your attention inside and to keep the mind busy. Keep the mind busy with those repetitions so it does not go outside.

Not only that. The question is how fast we should do simran, how slow we should do simran. People have often asked that question, because some people thought that the value of simran is how many times you have done it. If the number of times is important, we have to rush through and repeat very fast. And some people are doing it. They say: “We have to do 101 times simran every morning.” So, they have to very quickly rush through the words, so that they can complete 101 times.

Some people say: “The simran should be done very leisurely, one word at a time and a pause in between, so that the pause can consider what I have...what we have said.” That as if we have to have a pause to consider the meaning of the words, that we have to give meanings to words in order to understand what the simran is.

Both of these are incorrect methods of simran, because both of them will draw your attention outside. Counting outside, counting is a process outside, counting fast is a process outside, pausing in the middle is a process of thinking outside. Therefore, the correct way of repeating the simran is to repeat in a slow, steady way without any pause, and that is the best way to do simran, and if you do that way, the ability to listen to that simran increases. If you do the other way around, the capacity to listen becomes less. You cannot listen with yourself if the simran is either too fast or too slow.

Therefore, to have a good effect of the simran to control the mind from going outside, it should be repeated slow and steady, without any gaps between the words. It should be a continuous simran. Now, if you are able to do simran, you are able to hold your attention on the words that the mind is repeating. That's a very useful exercise.

What will happen if you keep on doing it? It's a strange experience. It's a very strange experience people have, that if you're able to hold your attention on listening to the sound of the words that you are repeating, you begin to hear other sounds. Where are the other sounds? The sounds are in the body all the time. If you are putting too much attention in the head, even you can hear your

heart beat, you can hear your breathing, therefore, the attention to put on the words that you are repeating can bring up other listening capacities. The listening device that we have in our self enhances the more attention we put in listening. Whenever you try to listen more carefully, the better you are able to hear.

People go to an orchestra, and lot of musical instruments are playing, and they like the drums. They put their attention on the drums. The drums become louder, other instruments begin to fade away. The more attention they put on one instrument, that becomes louder, and the other instruments fade away. The instruments are playing at the same rate.

The capacity to listen is also being used as a capacity to concentrate what you are listening to. It's a very important factor, that if you are able to concentrate your attention—the whole secret of meditation lies in the use of attention and concentration of attention—and that is exactly what you are practicing when you are trying to listen attentively to the words. Each word you are listening attentively, how does it sound? When you are listening to each word, other sounds that exist in us, which we never pay attention to, suddenly come into being as attention moves.

It's a good thing that we can hear other sounds. Some sounds are physical, and therefore they are created by the blood vessels moving. They are created by breathing. They are created by other natural things that are happening in the body. But those sounds which are not being created by any part of the body or anything from outside, but are only natural to our own self, to our own conscious self, those sounds have a very strange melody of their own. The melody is so good that you can't see any break in them, there's no harshness in them, there's no beat in them, but it's a continuous melody.

It's a very strange kind of sound that you can hear, and when you want to listen where it is coming from, we lose it. Why? Because we are so used to listening with our ears that we always want to point to a direction to hear where it is. The two eyes were given to us so that we could see a three-dimensional world; two ears were given to us so we could determine a direction from where we are listening. So, a direction is immediately determined. One ear hears louder than the other, and we know that's the direction from where it's coming.

Now, we are so used to listening with the ears that when we hear any sound our attention gets moved to one or the other ear—where is it coming from? Very often we find some sounds that we can hear are themselves moving to whichever direction we listen to. They go into left or right, depending upon where we put our attention. It takes some time in meditation to discover that those sounds are not coming from the left or the right, they are coming from within yourself, and your attention, when you move your attention, the sound seems to be moving, too.

So that is why it is necessary not to lose the center of your location. Wherever you feel you are, do not go right or left for listening to sounds that come by themselves. The real sound that can be used for effective meditation, even higher than the simran we are repeating, even higher than the visualizations we are doing, is to put attention on the sound that's coming from within yourself.

What is the distinction with this sound and the other sound that we can hear? Distinction is, this sound coming from within our self, if we just stay in the center, looks like it is all around us. It's like a surround sound. It is like a sound that we cannot determine. Whichever side we want to think it's coming from, it comes from there. If we don't move, it's coming from all around it, as if you are having a shower of sound around you.

But that's not the only way to discover it, because in the beginning, this sound has some resemblance to the sound of a big bell. These church bells which were installed, the bell that we use in the temples, they were all supposed to signify that there's a real sound inside which we can hear. It resembles the bell sound.

The big bell, if it rings, it creates a *dongggg* sound, and there's a peal to the bell. The peal of the bell contains the melody; the hit of the bell takes away the melody. So, supposing you pick up only the melody and the big song, it has a little vibration in it like the bell sound has, but it is a continuous sound.

That particular sound is the first form of the sound that we can hear of our own self. It's a very important point that you should be able to recognize that sound, because you may hear other sounds, too. And if you are hearing a number of sounds of different kinds, then you have to pick one on which you can put attention, and that is why the sound coming from the self is the one which you should pick up.

In the beginning you may hear only sounds from the sides. You are... you may be creating sounds from the sides. So, do not miss them—try to practice them. I call them practice sounds. There's several practice sounds that people hear. They hear like drums playing somewhere, they hear like thunder outside, they feel there are thunder outside we are hearing from outside. They feel some trucks are passing on the road outside, they feel a train has come and stopped outside, they feel the echo of the train outside. They feel a whistling sound outside. There are sounds of little crickets chirping, little birds chirping, sounds of little bells ringing. All these sounds come, and they are all sound which I call practice sound.

Do not ignore them! Listen to any sound for practice of developing your capacity to listen better. The practice sound mean to practice the art of listening. The art of listening is very important in meditation. So, when you practice the art of meditation by listening to any sound, then you are able to...when the real sound comes you are able to put your attention on it more easily.

It's an exercise that takes time. And since we have practiced listening to the simran, that practice of listening to the sound of the simran is what makes it easier for us to hear the sound of the self. And that is why it's even more important to do simran, not only to take your mind off from outside things, but also to practice the, practice the art of listening. Listening is very important.

So, when you listen to your self, what happens? There is no faster way of drawing attention to your self. What are we trying to do with meditation is to discover who we are, our reality, who we really are. Not the body, not the senses, not the mind, not the thinking mind, not any concepts of our self. Who are we? That's the whole purpose of discovering, and that is why it's a very important question. Who are we? Who is the self? What's the nature of the self? Listening to the self is the fastest way to move to the self, and that is why it's the best possible way that I have studied. After studying so many methods of meditation, so many practice with yogis and swamis, so many practice with others, there is no faster way to get to a realization of your own self than listening to your self, listening to the sound of your self.

It looks like a sound because it has to look like something to start with. We are used to five senses to perceive the whole world, and we have to use some sense to make sense of what is going on inside. That is why it looks like a sound. Not only looks like a sound, sounds like a sound. You can

hear it, you can listen to it. But is it really a sound? Is our real self merely a sound? Looks absurd that the sound is our self. That is not true. The sound is not our self. Then what is our self? It takes a long time to discover, and when we discover what the self is, we discover self is the creative power of every experience we've ever had or will ever have.

The creative experience that we are having is not being generated by a sound. The sound is being generated from the creative experience. The creative power that is really our self is our conscious self. No consciousness? No experience—no matter what. No consciousness? No experience of any kind anywhere whatsoever! All experience that we talk of is all because we are conscious. Unconscious, no experience.

That is why consciousness is our reality, and if the consciousness is merely divided into so many consciousnesses, it is not our reality. It's an experience. Division is an experience. To divide consciousness amongst so many others is an experience. It's not our self. Our self is Totality of Consciousness, which means a Total Consciousness including all the experiences It has generated.

If that is the truth that we are consciousness, how do we make it into a sound? Well, we make it into a sound for convenience, because at the physical level we are used to listening to the sound. We are listening to the sense perceptions. Sound is an easy way.

When we listen to the sound and move toward the self, does it still remain a sound? Not at all. Sound is only the beginning. The change of sound is only beginning. The understanding of the self increases, from sound to power, from power to the self, from self to Totality.

These steps happen because we start from the sound. The sound is merely an ability given to us to start with the sense perceptions we have, which we have been using outside all the time; now we can use it within. It's a ringing, like it's a radiation of type from the conscious total self, which is now available to us to reach the self. It's also a means of reaching the self. It's not the self. It comes from the self but is not the self. Sound cannot be the self.

And when we say that the sound is everything, we are only referring to that to which it is attached, from where it is coming, from where it is originating. It's originate from our true self, which is Totality of Consciousness. Nothing is outside of it, neither the experience, nor the experiencer. Neither the creator, nor the creation. Nothing is outside of our true self.

The whole show of creation, at all levels, including the physical and the astral levels, including causal levels, is all happening within the self, within Totality of self. That is our self, not the individual being that we are thinking we are because we are sitting here in a physical plane, all divided and using single consciousness as if it is distributed to millions and trillions of others. This is just an experience. The division is merely an experience of the self. The self is never divided. All these experiences are taking place within the self.

Imagine, if we were able to discover our Totality of Consciousness, what would be our experience? All experience will be our experience. All experience of all levels of creation would be our experience. That is why a Perfect Living Master is one who has attained that state of Totality of Consciousness. A Perfect Living Master is a human being like us, because he's appearing in our life. Where is he appearing from? Appearing from the same single consciousness which is our reality. Therefore, he is not separate from us. He only becomes our self when we reach Totality of Consciousness. Till then we are creating that experience of a Perfect Living Master outside of us.

The sound that we hear is a very useful instrument, the most useful instrument for approaching the self. If you are able to put attention on that sound, the bell sound, it pulls you towards the self like no other means can do. Sometimes it frightens people. Sometimes they get frightened that's too powerful pull. They don't realize they are pulling it to your own real self. We are so used to not living in our real self but living in covers upon the self like our physical bodies. We don't like it. We feel the body is our self. This body will die one day. We are afraid of death, that we'll end then. What will happen to us? We have no realization at all. The body is a very temporary experience. And the body will die. Everybody dies, because it's made for that purpose to have a short experience of a physical world, physical matter. It's only a short-term arrangement, made by consciousness itself.

That is why, when we use the sound for drawing ourselves, I have recommended to my friends: "Take it easy. Go slow. Do not try to leap too fast." I remember my own dad, who was also a disciple of Great Master Baba Sawan Singh, when he was very keen to find the truth inside, and when his attention was pulled by the sound, he felt he was dying.

Actually, the awareness of the body comes up the same way, like when we die. When we die, we know that the arms and hands and arms and legs and feet, they die first. We become unaware of them first. Then the torso is unknown to us from the bottom to the top. When the attention is pulled by the sound, the same thing happens. Our attention is withdrawn from the body rapidly, and we feel we are dying. So therefore, the fear of death is so strong in us, because we think it's the end of our entire existence and of our entity, that we will no longer be there at all. And that is why the fear of death prevents us from going too fast towards our own self.

He, my dad, when he got that experience, he was so frightened, he said: "I am not going to do any more meditation! This is like committing suicide." So, he went back to Great Master and said: "Master, what kind of initiation have you given me? What kind of method have you taught me? It kills the... kills the person! I almost died."

Great Master said: "Lekh Raj" (that was my dad's name), "shall I give you some statistics? People can die at any time. People die while they're reading a newspaper. People die while holding a cup in their hand before they can take a sip. People die in their sleep. People are dying in every state of being. Have you ever heard of a death taking place in meditation? Not a single case has been reported. Now, understand that meditation prevents death from coming while you are meditating. It's a remarkable thing. So, one does not die. The experience of death you had, that you are going to die, is a good experience. What does Guru Nanak say? What does Kabir say? What do all the Saints say? Die while living. They say: 'The real spiritual path is to die while living.' Experience what death would be like while you're still living. You will still live, but you will have the experience of what happens when you die. It's a very useful experience, because you will not be afraid of death after that. You will know what dying means. You will know you don't actually die, it's only the body that dies. The body, you become unaware of the body, you leave the body, but you are not dead. So therefore, don't worry too much."

My dad says: "I understand statistics. I don't know if they will apply to me. I am still afraid." Then Great Master said: "What will happen...supposing you actually die, what do you expect?" He said: "I expect you to be there." He said: "I will be there. Is that giving you some consolation?" He said: "Yes, that makes me feel little better, that you will be there to take care of me."

But he said, Great Master said: “Still I advise you: Don’t rush through! Do little step at a time. Let your hand and feet die first, and you get up. Let your arms die, legs die, then you get up. Meditate in stages, so you get used to the withdrawal of attention from different parts of your body, and that will take away your fear also.”

The same thing I’m recommending to everybody now, because people have similar experiences like my dad had. Therefore, I am suggesting we have waited for a very long time to get a chance to discover ourselves. We have been locked into this experience of the physical world, birth after birth, again and again, millions of times. It’s after very long time we get a chance to get out, so don’t rush now. There’s plenty of time to go back.

They say sometimes that the path is not a one lifetime path. Soami Ji, Seth Shiv Dayal Singh of Agra, he defines the timeline for going to True Home as four lifetimes. He says: “*Ek janam Gurbhakti, janam doosray naam, janam teesray turiyah pad, chothay mey nij dham.*” He says: “One life is good enough to develop love and devotion for a Master. And you will...it’s worthwhile waiting for the second life to get initiation by a Master. You can get up to the causal plane in the third life, and go to your true home, fourth life.” Normal timeline is not a few months or a few years, it is four lifetimes.

But in this age, the iron age, the Kali Yuga, everything has been speeded up, so we are in a very lucky situation. In earlier times we would take much longer. Now we can achieve the same result in the same lifetime, in one lifetime. We can achieve the same result in a few years of our lifetime. So...but don’t be in a hurry. Don’t take meditation as something that we have to use quickly to get some results. That is not meditation.

Therefore, take it easy. Take simran easy. Understand the nature of simran. Understand, are you repeating with the tongue and thinking of other things, or are you putting attention on the simran? Practice that! Practice for quite a while. Then, practice—whether sound comes—practice listening to the sound. Listen to all the sounds for practice, and then look at the sound that is surrounding you, that’s coming from the center. It looks like center, above, below. It looks like it’s all around you, that sound, and resembles the sound of the bell, of the big bell, especially the peal of the big bell. If you can put your attention on that sound, you will be able to withdraw attention, become unaware of your physical body faster than merely by repetition of simran.

Now, if you are able to hear, what will happen to the sound? The sound changes. The sound never remains the same. Even the bell sound changes. It changes into its peal and becomes a continuous sound. When they try to refer to...they try to compare these sounds with other sound, they’re calling the second phase of the sound that it changes from the beat of the bell, the rhythm of the bell, and becoming continuous peal—one single peal becomes larger and larger.

Then they compare it with the playing of the conch that you play—the yogis sometimes use the conch to play, the seashell, the seashell that you can play with—that sound is a continuous sound. The same bell sound becomes a continuous sound.

What does it do? It brings up... At that time, you are pulled, yourself within yourself—withdrawn your attention from the outer self which is your physical body into a inner self more completely than you are thinking of making up in imagination. The imaginary inner self becomes the real inner self and you see there is a huge universe existing there, another world is existing, the astral world. The astral world is amazing world. It is so amazing that it’s unbelievable it exists. But if you go

there, anything you imagine becomes the reality. Anything you want to learn can be learned very fast. It's a copy. We... Our world is a copy taken from some parts of the astral world.

The astral world is difficult to describe. Time and space are so different there. You can contract space, expand space with your will. You can halt time with your will. You can freeze time with your will. I remember as children we used to play a game, and somebody would shout: "Freeze!" We had to stop exactly where we were, the same shape. I didn't know the game was coming from the astral plane where we can do that.

The astral plane has memories recorded which you can see. Astral plane has the capacity to see things which you cannot see here. But astral plane makes us discover that what we thought was our free will was a will predetermined by us much earlier than we thought we were using our free will. It's a great experience. If I were starting to explain, explain to you the astral experiences, I could spend the whole day explaining what is happening in the astral plane.

We have reached the point where we find that the sense perceptions are not functioning because of the physical body. The physical body is using sense perceptions because of the astral self. It's a very big discovery that the astral self is sense perceptions, and the sense perceptions have a longer life than the physical body. Therefore, the capacity to see, capacity to hear, capacity to touch, taste, smell, they are independent of this body, being used by the body, and therefore we think they are belonging to the body. They are belonging to the organs of the body. Not true! They belong to consciousness and can operate and can be experienced by us without the body in the astral plane.

What is the nature of our self at the astral plane? It's exactly the same as in this physical body, except there is no matter, no body. The body is still there. Body is there, made up of sense perceptions. Now here, when we are sitting in a body, we know we have hands and feet and all. Are these hands and feet the real thing and we are sitting in it? Or we are the one who creating the hands and feet? Big question! The cause and effect can be all topsy turvy when you discover the truth.

You'll discover we create these. From where? From the astral sense perception we create this body, and we also create an astral body the same way. We have the same shape of the body, slightly larger, not heavier, no need to lose weight there. Now, half my business will fail. I was trying to make some things for weight loss. In the astral plane, they'll say: "Dismiss, your company is gone! Finished!" Because there's no weight loss, there's no weight! Weight is created by matter, not by perception.

On the other hand, not only the sense perception, the same we are using here—much finer, much sharper, because this body obstructs part of the use of that perception, so it is much sharper—but the mind that thinks is still the same. The self that is giving us an identity — "I am so and so" — is still the same. The self does not change, the mind does not change, the sense perceptions don't change. The only change is that we experience a new self, light, with all capabilities of perception and able to fly anywhere it likes because there's no weight in it. Just push yourself and you are in the air. You can come down. It's amazing experiences.

We sometimes have these experiences in dreams like we can go...because in dreams we have no weight either. And the... This is why it's sometimes called a *super dream*, that we are in a higher state of consciousness above the physical. Dreams are lower state of consciousness, but both have

no matter. This physical world is made up of matter, so that is why the astral plane is a great experience.

But that is not our True Home. Lot of people think it is our True Home. Why do they think? Because True Home is far beyond time and space, and this place is totally in time and space, just like this physical world.

The astral plane has experiences high and low like we have in this physical world, sometimes to an extreme. What the extreme experiences are, the most pleasurable experiences are generated in a part of the astral plane we call heaven. The worst experiences, more terrible than the one we have here, another part of the astral plane called hell. Heavens and hells that people talk of, religion talks of, located there. That is why when we speak of going to heaven to meet god, the astral plane is our heaven.

That is why this religion, all religions, have personified god. They have a personified god as if he's a being like us, but a much bigger being who is present everywhere. But we can't see his shape because he is formless, but he is a being like our self and therefore we can worship him, and he's sitting in heaven. We make him a being, a personified person, sitting in heaven ruling all the world. Now, when that hap... Every religion has done that! Every religion has not gone beyond that. Therefore, the heaven and hell we talk of is all an astral plane experience.

This religion has personified to such a great, great extent that we want to praise that god who is personified. "God is great! It's all God's blessings! Let's pray to God!" It's a personified god. *Allahu Akbar*, god is great, *Ishwar Parmeshwar*, highest beings. We are calling the entity that rules the universe, the astral universe and the physical universe, as God, Allah, Ishwar, Zeus. They are all personified, and they all come from the astral plane.

Therefore, when we say you can go sit next to god, you can, because god is personified as we see him there. Who is that god? Who is that being? Religion may not like the answer. It's a soul that has done such a good job that his karmic reward is to be that creator. It also has a karma, and that's a good karma to become that.

It's a... that the creative power is being expressed at that level by something as wonderful, as unique as a human being here, it makes it very easy for them to personify a god. If I were to say: "No, there's no god. Our reality, Totality of Consciousness, has no meaning. It's outside of time and space, no concept. That is why religion succeeded, the spirituality failed. Religion became more popular than spirituality. Spirituality was taking us beyond these gods, beyond any personification, beyond any individuation, to Totality. It still does. Perfect Living Masters come here as symbols of Totality of Consciousness. And what they teach us is to go beyond.

Therefore, we can go and explore the astral plane. People stay there for a thousand years. Even initiates of Perfect Living Masters who want to go to their True Home, to Totality, are caught up in the temptations and distractions of the astral plane. The astral plane is very similar to distractions like the physical world. That is why it's important to remember this, that the astral plane experience is not our goal, it's not our destination for meditation. We have to go beyond.

To go beyond the astral plane the method is still the same which we use here in the physical plane: to put attention on our self behind the astral eyes with which you are seeing that plane; to put attention on the self, on the sound of the self, which is completely changed now. It's a

different kind of sound that's pulling us, a sound that looks like the sound we were hearing whether we closed our ears or not. Here, sometimes it aids us to close our ears to be able to hear the inner sound. There, the sound is playing inside and outside at all times. It's a continuous sound, we don't just put attention. Don't have to try to listen to a sound, you put attention on what is already there.

What happens? You move to a totally different form of experience from where everything has been generated. It is where the mind comes from. It is... The thinking machine we call mind is also like a body. That's why sometimes we call it the causal self, the causal body. The mind, we discover for the first time, is also like our body.

To go beyond that is not any meditation. Meditation stops at the causal plane, because we meditate with the mind. We use words of simran with the mind. We listen with the mind. We use our attentive power with the mind. Our attention is now being generated by the mind. Therefore, the causal plane is a plane from where the mind functions, and the mind is not our self.

But thousands of people, enlightened people, have declared that as our True Home, people who say, "We discovered something beyond religion, the True Home is where everything is being created from." They define creation as something that exists in time and space. They don't think anything can be created without it. Therefore, they think that anything—physical plane, astral plane, causal plane, all in time and space—therefore that's creation. The creator is there, creation is there in all form, no more.

And they try very hard to see if there can be anything more. The harder they try, the more they are locked in, because all trying is from the mind. We have reached the end of the mind, we have reached the end of the effort, ability of the mind. That is why the causal plane is the end of all meditation.

Then, if meditation is not going to take us to our True Home, what else will? That will be my subject for the third talk tomorrow, that what will take us beyond meditation, because I am talking of a spiritual path, taught by Great Master Baba Sawan Singh. He understands. He knows. He told me: "Meditation is only for the mind." The mind is our greatest obstacle. The mind is our greatest help in living here, mind is the greatest help in understanding things, and yet mind is the greatest obstacle in the spiritual path.

So, we have to go beyond the mind, and that is a totally different subject altogether. It goes beyond meditation, but since we start with meditation, I will continue to explain to you further how we can go beyond the mind in my session tomorrow.

Practice! Practice! Don't be in a hurry! Take it easy! Do every step that I have mentioned with slow, steady pace. Use attention. Use attention, focus attention on the things you are doing. When you start looking inside, focus attention on every experience inside. Do not think of things outside. If too many thoughts of outside come, suspend your meditation. Go and have a bath, go and have a walk, come back and start all over again.

Otherwise, if you do mechanical meditation, all the thoughts are on the problems of the world, you might as well give it up. It's not worthwhile. According to me, people have spent lifetime, forty-fifty years doing mechanical meditation with no results at all. And they give up meditation not because they have not done the right way, they give up as if it is no use, that nothing has

come. "Oh, we have tried very hard for so many years, nothing works." Well, naturally it doesn't work, because you never did the right way.

It's very important to understand that the attention has to be withdrawn from outside to inside. We have been spreading our attention outside for centuries, for millennia. We have been spreading our attention outside into the outside world. We are trying to pull it back now as if it can come in a jiffy? No, it doesn't. Takes time. It's a reversal of what we have been doing.

We have constantly been trying to focus attention outside, and when we try to meditate we still try to focus attention on something we think is our self. We create our own self in a small image. We create a... Close our eyes, make a small image of our self. We are concentrating on our self, an image that is away from us, image that is not us, image that is being seen and not being our self. That's waste of time.

Attention has to be placed on our own self. We cannot see our self. We can't even see our own eyes. How can we see our self? We have to look at the mirror to see our eyes. Therefore, when we see our self, we are seeing in others, we are seeing like a mirror. This world acts like a mirror, but the meditation to be effective has to be to discover your own self.

That is why I'll be back with you tomorrow and give you the best part of the spiritual path. The path that leads you beyond the mind, beyond this obstacle to our spiritual path, beyond the mind that's creating all the misery for us, to a state where you can be beyond that misery, and that is the true path.

And thank you very much for very patient listening to me, and I'll see you tomorrow. All the Blessings of Great Master.